

[W. A. Potts]

[?] DUP

FORM C Text of Interview

NAME OF WORKER Roy V. Mahlman ADDRESS Marsland

DATE SUBJECT Folklore

NAME AND ADDRESS OF INFORMANT W. A. Potts, Crawford, Nebraska

In regard to the account of the Indian outbreak of Dull Knife and his little band from the old wooden barracks at Fort Robinson, Nebraska, Mr. W. A. Potts states that the conditions under which the Indians were forced to exist were terrible, that with sub-zero that if everything had gone as the Indians had planned there would shortly have been no Fort Robinson nor any white settlers left in the White River Valley. It [seem?] that at four o'clock P.M. every day, both companies then stationed at the post, upon orders, left their barracks and went to the stables, leaving only one orderly. Dull Knife and his people plotted to make their break for freedom at that time, gain possession of the soldiers' barracks and consequently their arms which stood loaded in their racks, their blankets and other equipment. Then they would fire the buildings, shoot the whites down and again have their freedom and their valley home. There were a great number of Squaw men and their squaws and half-breed offspring living near the fort however, and word of their plot went from the squaws on the inside to the squaws on the outside. The white husbands soon learned of the scheme and warned the officers at the fort. [????]

The commanding officer immediately changed the orders, permitting only one company to proceed to the stables at any time while the other was held in [?] at their barracks. It was

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only when the Indians became desperate from hunger and privation, then, that they made their break for freedom and thus sealed their doom.

In the early morning of the Dull Knife outbreak, there were only three men at the home ranch of the Ox Yoke brand. The Ox Yoke ranch was situated sixteen miles East and a little North of Fort Robinson—where the skirmish occurred. While it was still very dark, they were awakened by a soldier, who had already driven their horse herd into the corrals and come to warn them of their impending danger. The season was slack and the horses had been foraging for themselves on the open range. Mr. Potts was one of these cowhands and he manifests that they all felt pretty shaky when they learned of the Cheyennes' escape, knowing that these desperadoes would plunder any ranchhouse and steal any ponies that came their way. But he said, "I felt far more nervous when, after standing guard over the ponies the rest of the night, dawn came and the other two men rode away with the soldier who had warned us, to view the situation at the military post." [Hosted's Luncheonette?] Do you want a cup of coffee? Or perhaps a dinner plate? Then hie yourself to Hosted's Finer food you never ate. Smiling, courteous service, The girls all clean and neat, Ready there to serve you

Lead Her Up and Down in the Old Brass Wagon

(As a result of diligent research this week among older residents of the Dawes County locality, I learned from various sources and compounded the following game, a favorite of the pioneer days. This game is also called "Rolly" with different tunes and verses. It is similar to the renowned 'Virginia Reel' and is probably an adaptation of that dance. In the early days of the settlement of Dawes County or Northwest Nebraska as a whole, this game was very much enjoyed—especially at festivities at the Lone Tree School House (still standing) and other community houses near the Niobrara River. It was often played at school parties, box socials, religious gatherings, where dancing was prohibited. There is evidence of this game being revived, particularly among playground groups.)

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Two rows six feet apart are formed of equal numbers, one of the girls and one of the boys, facing each other. Everyone sings the verses in unison throughout the game. The first couple joins hands, each crossing their wrists, (here are many variations of this hand clasp) and glide or hop sidewise, facing each other, in time to the music to the first verse. They stop when they reach the foot of the lines, repeating the first verse if necessary until they get there, then take their respective places.

Then, as the entire group sing the second verse, the same or first couple swing in a circle with one hand joined. Then they release hands and the boy swings the first girl in line while the girl swings the first boy in line. Then the partners return to the center and swing.

Then on to the next couple; the girl swings the boy and the boy swings the girl. Then they swing in the center again and on to the next couple and so on until they reach their original positions.

Then to the third verse, everyone glides sidewise (this gliding motion is the same as the last three steps in the "Rye Waltz") with hands crossed with their partners, following the leaders or first couple until that couple reach the point where the foot of the line previously was. The first two halt, drop their hands, allowing the rest of the two lines or partners, [topass?] between them and proceed. The second couple stop at the point where the first couple was, or the head of the line, thus being next to first couple was, or the head of the line, thus being next to repeat the three phases of the game. The game continues as long as desired or at least until each couple have been first couple.

The three verses follow: 1. Lead her up and down in the old brass wagon Lead her up and down in the old brass wagon Lead her up and down in the old brass wagon For she is my darling! 2. Change and swing to your best liking Change and swing to your best liking Change and swing to your best liking For she is my darling! 3. All run away with the old

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brass wagon All run away with the old brass wagon All run away with the old brass wagon
For she is my darling!